

THE PRESS.

WEDNESDAY, DECEMBER 2, 1859.

THE POWER OF SONG.

A rain-flood from the mountain river,
Is heard in thunder forth to-day;
Before its rush the crags are driven,
The rocks are hurled away;
Avalanches of ice and water
Descend from the heights above;
The startled wanderer halts below,
He hears the rushing waters roar;
Nor with the source from whence they go,
So, from their high, mysterious fountains,
Stream on the aliened world the waves of song!

Knit with the threads of life, forever,
By those dread Powers that weave the web—
Whose art the singer's spell can sever?
Who has not had a magic proof?
Lo, to the bard, a wand of wonder,
The world of the Gods is given;
He spins the soul the death-rattle under,
He lifts the spirit from its lowly bed,
Half-spent, half-cared, rocking its devotion
Upon the tremulous ladder of emotion.

Even as a child, that, after pining
For the sweet absent mother—ears
Her voice—and, round her neck entwining
Young arms, vents all his soul in tears—
So, by harsh, cruel, far-extended
Along the glad and guileless track,
To childhood's happy home unchanged,
The poet's song leads us to our back—
Snatched from the cold and formal world,
By the Great Mother to her glowing breast!

(From the December Number of the Kalevala Book.)

He Emphatic Jones—Touch 'em on the raw!

All papers, "Republican," "Democrat," "American," "Whig," "Conservative," all are full of "Jones," as we write in late October—Old John Brown, "Coke," "Nigger," "Nigger," "Coke," "Old John Brown," these are the changes which are rung in all the journals of the day, East, West, North, and South. There is no political offense in the sketch; and the Republicans themselves, we venture to say, will laugh at it as heartily as their opponents. We "clip," here and there, but with no detriment to the story. "Jones" was a journeyman-printer, upon "The Genius," a Republican newspaper, nominally edited by a popular and able lawyer, who, however, could not do his duty to his clients and the paper too; his briefs or his editorials must come humbly off; and the paper suffered in consequence. The proprietor, who, although a good manager and a practical man, knew nothing at all about editing; he wouldn't trust himself to select a paragraph from another paper or accept for publication any thing which did not emanate from the pen of the editor. And now behold he was in trouble. The neglect of the ostensible editor was greatly reducing the subscription-list. That worthy was out of town, engaged in an important law-suit and the proprietor, being in despair, hastens after him.

He left the city hurriedly in search of his editor, but was himself delayed a day beyond his appointed time to return. In this state of affairs there was but one course to pursue. Jones was the "clever fellow" of the establishment; and he was instructed to "get out the issue of 'The Genius,' during the temporary absence of both editor and owner. The following is an exact copy of the 'letter of instruction' received from the absent proprietor, together with the postscript by the regular editor.

Poseyville, Oct. 2, 1859.
"Dear Jones—Can't come home till morning. Get out best paper you can. Write short articles, and stir up the party for giving their organs more assistance."
"H. E."

"P. S.—By the Editor—Be emphatic, Jones!—touch 'em on the raw!"
"A. J. L."

"The Genius" was a Republican paper, of the broadest "stripe"; and that Jones did not exactly like, "nor never did," for he was a strong Democrat, and had on several occasions reasoned with the publisher upon the propriety and policy of changing the politics of the paper. No proposition of this sort, however, could be entertained. "The Genius" owed its existence to the Republican party. Its politics was its life-blood. Nevertheless, a very great privilege was here extended to Jones. He was instructed to "stir 'em up," to be "emphatic," and to "touch 'em on the raw," he had "full powers."

"At length the deed was done," the next "Genius" appeared with the following startling editorial:

"The Nigger.—We admire him. We like him. We love him. We go in for him. We have but one idea, and that is nigger. We have but one dream, and that is ditto. We preach from but one text, and that is ditto. We sing but one song, and that is ditto. We play but one tune, and that is ditto. We go our full length on Nigger. We are ditto in the morning. We are ditto at noon. We are ditto at night. We are ditto all the time. We live on ditto. We sleep on ditto. We lie on ditto. And yet, would you believe it, reader, 'The Genius' don't pay!"

While the writer of this stirring editorial was enjoying, next morning, a pleasing reverie at his success in editing, the office-door was thrown violently open by the exasperated proprietor:

"You infernal scoundrel!" he fairly roared, rushing toward Jones; but before he could finish his sentence, the latter had made his escape. The editor, however, arrived just in time to catch him at the street-door.

"Jones!" he shouted, at the same time shaking a copy of the paper in his face; "Look here! What have you done?" "I reckon I have 'touched 'em on the raw,'" said the bewildered Jones.

By this time the proprietor, boiling over with rage, had joined the equally excited editor.

"You have killed the paper!" exclaimed the proprietor.

"You have ruined me!" followed the editor.

"How did you come to write such a savage article?" asked the proprietor.

"To 'stir 'em up a little' mildly answered Jones.

"The thing is outrageous!" said the editor.

"It is a little emphatic," replied Jones. At this point there was a lively time, consequent upon a rush of Republicans and Democrats to the office of "The Genius." The former were full of indignation, and stamped and raved; the Democrats, on the contrary, were jubilant, each carried a copy of the paper containing Jones' fatal editorial; lauded it to the skies, and promised all sorts of assistance. The old friends of the paper store eternal enmity, and commenced their onslaught by ordering their advertisements out and their names erased from the subscription-book. At length, after the greatest din and confusion, the regular editor was permitted to explain. He told the whole story; disavowed the authorship of the obnoxious editorial; condemned the sentiments therein expressed; promised to make ample apology in the succeeding issue, and assured the patrons of "The Genius" that he would give

up the practice of the law, lay black-stones on the shelf and remain permanently at his post. Accordingly, the next day the matter was set right. Poor Jones came in for some heavy shots for the trouble he had caused, and what was still worse, nothing but his removal from the concern would satisfy the outraged "Genius's" patrons." The Democrats of the town, however, came to Jones' rescue. They started a paper of their own; made Jones their regular editor, and to this day his business with his opponents is, to "stir 'em up, and 'touch 'em on the raw!"

The Abominations of Men's Beards, Shawls and Women's Hoops.

A correspondent of the Dayton religious Telescope, the organ of the United Brethren Church, is much exercised at the prevalence of some of the fashions of the present day. In regard to wearing the beard, after attempting to refute all the arguments urged in favor of the tolerance of that appendage, he says:

To my mind, it savors of barbarism and a lack of civilization. To see ministers of the gospel sit, in time of worship, and tug and pull at their beards like a Yankee maid milking a goat, is perfectly ridiculous, and incompatible with their calling.

Shawl wearing is thus disposed of: The same evil occurs in ministers of the gospel wearing shawls, and the reader will suffer me to remind him that these vulgar fashions, as a general thing, take their origin in and about houses of ill-fame. Hence the black-leg wears a shawl, next comes the merchant, (for it is to his interest to sell them.) Next comes the lawyer and the doctor, and last, the minister comes pacing up in the rear, crying, hark! gentlemen, of the shawl tribe, be ye not conformed to the world, but rather reprove the world; I, therefore, admonish you under the penalty of my calling, that you come out from the world, and be separate; that he partake not of her plagues.

When lo! the cry comes back like an avalanche: Physician, heal thyself, the power of reproof falls to the ground, and the poor, world-conformed preacher becomes a mere cypher in the Christian church.

Expanded skirts, however, are the main object of the writers' abhorrence. He goes on to say:

The like disastrous effect is produced in the church, where minister's wives and their daughters are found in the vulgar fashion of wearing hoops, in common with many others, both in the church and in the world. In my late travels I found a large class of professors laboring under a very serious difficulty, growing out of this matter. The minister who had labored for them was a very prominent man, and one who had faithfully preached against pride in all its forms, yet, after all, suffered his own daughters to indulge in wearing hoops, and, on being told it was offensive to many of the members in the church, he still failed to rule his family, and the result was, they withheld a part of his salary, thereby producing a breach that may possibly never be closed up. This, and other cases of a similar character, induces me to write this article. I cannot see how ministers, and especially ordained ministers, can suffer such things in their families, when their ordination was obtained, in part, upon the following declaration of the apostle: "One that rejecteth well his own house, having his children in subjection unto him as unto the Lord; (for if a man know not how to rule his own house, how shall he take charge of the church of God?)" And why should not their not having their families in subjection to the gospel of Christ now cause the world to look upon them as being unworthy of that office? And I would not shed many tears to have general conference make the rule work both ways.

A DRUNKEN DIALOGUE ABOUT RAIN.—Two drunken fellows were walking along in the rain. The drinker of the two asked:

"Dick (hie) does er rain?"

"In corse it rains," said Dick.

The answer was apparently satisfactory, and they proceeded several rods further, when the question was again propounded by the anxious searcher after truth under difficulties:

"Dick, I say D (hie), tell me, does-er rain?"

"Johnny," said Dick, solemnly, "I'm afraid yer drunk; in corse its raining."

In a few minutes Johnny was again troubled with doubts, and sought to solve them.

"Dick, seomser-me (hie) ser-going (hie) er-rain (hie)?"

Dick, exasperated—"Johnny, yer a fool. Don't yer see its raining? Can't yer tell its raining, Johnny?"

Johnny—"Seuse me, D (hie). I ain't much acquainted in this town (hie)!"

A SAY-NOTHING ORATION.—This is not a bad satire upon the speeches of many would-be orators who excel in talking much and saying nothing. "Esteemed Fellow-Citizens: After much reflection, consideration and examination, I have calmly, deliberately and carefully come to the determined conclusion that, in cities where the population is very large, there are a greater number of men, woman and children than in cities where the population is less. And I firmly believe that there is not a man, woman or child in all this vast assembly that has reached the age of fifty or upward, but has felt this mighty truth rolling through his breast for centuries."

A CELTIC VALENTINE.—Oh, Paddy! swate Paddy! if I was ye're Paddy I'd kill ye with kisses entirely; if I was ye're brother an' I likewise ye're mother, I'd see that ye went to bed early. To feel ye're swate breath, I would starve me to death, and lay off my hoops altogether; to joost have a taste of ye're arm on my waste, I'd laugh at the meanest of weather. Dear Paddy, be mine, my own valentine—ye'll find me both gentle and civil: our life we will spend to an elegant end, and care may go dance with the devil.

It is better to love a person you cannot marry, than marry a person you cannot love. This is a short text for a long sermon, which human experience will continue to preach "until the last syllable of recorded time."

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Having completed arrangements in Baltimore, on the morning of the 21st, I will at all times during the season be prepared to furnish my friends, and the rest of mankind, with the most DELICIOUS RIVALS imported to the Queen City. Some of the very best imported. Great inducements offered at this Importing-house.

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NO. 50 SIXTH STREET. I AM RECEIVING DAILY, SETTS' celebrated MAMMOTH OYSTERS which I am selling at unprecedented low prices by case or dozen.

Dealers and Families waiting a very large, fresh Oyster, will please send their orders. Attached to this establishment is a large, quiet, respectable saloon, where you can have Oysters cooked in every style, and served up in a clean and superior manner. Charges less than at any other place.

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Magnum Bonum, at his Wholesale and Retail Oyster DEPOT, 253 253 253 253 253 WALNUT STREET, Fifth door above Sixth, west side.

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at last what the Ladies have long sought and looked for in vain, the Uterine Ellixir.

The Uterine Ellixir is warranted to cure all diseases of a Uterine Nature, inflammation, the Womb, the Kidneys, the Ovaries, and the Uterine Protrusion or Falling of the Womb, Painful Menstruation, Chlorosis, Anemia, &c. In fact, a perfect cure is guaranteed by the use of from two to five bottles of the Ellixir, of any disease whatever of the female and Uterine Organs, of male or female, no matter of how long standing. Price \$1 per Bottle.

MADAME ELLIS calls particular attention to the following card of one of the most prominent Druggists of Cincinnati.

"We, the undersigned, are not in the habit of giving our name to Patent Medicines, but knowing well the Uterine Ellixir, and the medical skill called the Uterine Ellixir, we cheerfully recommend it to all females suffering from Female Diseases of any kind; it is purely vegetable, and does not contain any dangerous or poisonous ingredients. We say to all try, and our word for it, you will be relieved."

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MADAME ELLIS'S SPANISH SIMULACRA, LAYING COUGH AND LIVER BILIOUS CURS, without fail, purges the Breast, Back, Side or Limbs Coughs, Colds, Hoarseness, Difficulty of Breathing, Indigestion, Flatulency, Heartburn, Chronic Rheumatism, Bilious Cholera, Cramp Cholera, Griping Pains of the Bowels, Diarrhoea, Stomachic and Uterine Disorders, &c. &c. In fact, a perfect cure is guaranteed by the use of from two to five bottles of the Ellixir, of any disease whatever of the female and Uterine Organs, of male or female, no matter of how long standing. Price \$1 per Bottle.

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12:15 P. M.—Terra Haute and Lafayette Accommodation arrives at Indianapolis at 6:10 P. M., making direct connections at Indianapolis with Lafayette trains for Leavenworth, Springfield, Quincy, Hamilton and St. Joseph.

1:10 P. M.—Chicago Express arrives at Indianapolis at 12:10 A. M., making connections at Indianapolis with all morning trains out of Chicago.